

Report of the Director  
OF THE  
Bureau of Catholic Indian Missions  
For 1905

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THE BUREAU OF CATHOLIC INDIAN MISSIONS,  
Washington, D. C., April 25, 1906.

To

HIS EMINENCE, JAMES CARDINAL GIBBONS, Archbishop of Baltimore,	} <i>Incorporators of the Bureau of Catholic In- dian Missions.</i>
HIS GRACE, MOST REV. P. J. RYAN, Archbishop of Philadelphia,	
HIS GRACE, MOST REV. JOHN M. FARLEY, Archbishop of New York.	

In submitting my report for 1905, I will state, by way of preface, that in most respects the report for last year could be used for this year, and that consequently a lengthy review is not necessary.

CONDITION OF INDIAN MISSIONS.

Little change is to be noted in the condition of the Missions. The meagre support meted out to the various institutions does not enable them to make the necessary repairs, and every year adds its contribution of dilapidation and decay.

From personal inspection, I am able to say that too much praise can not be bestowed upon the work of the Jesuit missionaries of the Rosebud Reservation, South Dakota, under whose management is conducted one of the most satisfactory of all of our Indian schools. I am also able to commend in an especial manner the work of the Franciscan Fathers in the Dioceses of Grand Rapids, Green Bay, Superior and Tucson. These Fathers are trying to build a new mission station at Chin Lee, in the Navajo Reservation, Arizona, and should be assisted in this undertaking. The most heroic work is done by the missionaries of this Reservation. The Franciscan mission buildings are invariably neat and sanitary and kept in a state of perfect repair.

The Bishop of Tucson has decided to establish a Mission among the Moqui Indians, and has secured for this work the Franciscans of the Province of Cincinnati. The Government has granted permission to select a site, the Marquette League of New York has donated \$1,000 for the erection of a chapel, and Mother M. Katharine Drexel has promised to help in the work of building and in supporting the missionaries.

The Ute Mission of the Diocese of Denver seems to promise success, and Bishop Matz has recently secured the Theatine Fathers from Rome to take charge of it.

The condition of the Indians of the Diocese of Marquette was found to be unsatisfactory. Practically all the work for the scattered Indians of this Diocese is done by a capable and zealous Jesuit Father, who resides at Sault Ste. Marie, and who is the only priest on the upper peninsular familiar with the Indian language. It is impossible for one man to give the necessary attention to so scattered a flock. The Indian school at Assinins has been converted into an orphan asylum for white

children, although no notification of this innovation has ever been made to the Bureau. It is true that the usual number of Indian children are received and cared for. I am inclined to favor the co-education of Indian and white children, believing that by this system the Indians are better qualified to get along later on with their white neighbors. I am unable to state what the financial arrangement is for the support of the mixed Indian and white orphan school of Assinins.

The Pueblo Indians of New Mexico are sadly in need of resident missionaries and Catholic day schools. They bear the name of being intractable Indians; although they have been nominal Catholics for years, they are yet tainted with paganism. However, when we consider the racial antipathy of the Indian to the white man, the many wrongs that yet rankle in the Indian breast, the fact that no priest can effect a radical change in any people unless he can speak to them in a language they understand perfectly, that the Pueblos receive religious instruction, generally speaking, either through the medium of the Spanish language, which all do not understand thoroughly, or by means of the uncertain explanations of an interpreter, that it has been utterly impossible not only to supply the various pueblos with resident priests and with day schools, but even to attend many of them except occasionally, surely the conclusion is not unwarranted that white people under similar circumstances would be as indifferent Catholics as the Pueblos.

There are a number of pueblos that need help in an especial manner. Protestantism has made inroads among the Lagunas. One of these Indians, who has received an education and who was recommended to me by the priest as thoroughly reliable, told me that about one-third of his people are Protestants, that many of the



young men are halting between the Protestant religion and the faith of their baptism, that the old people are so ignorant of their religion that they are unable either to defend or to practice it, and that the Protestants have created so much disunion in the pueblo that the Catholics are unable to carry out the wishes of the priest who has charge of them.

In the pueblo of Zuni, the church, which had fallen into ruins, has not been completely restored, although the Indians are slowly building it up again. Mass has not been said there for about five years, and baptism is no longer conferred upon their children, as was the custom formerly. What is to be done? The priests of New Mexico are zealous and self sacrificing, but where is the Archbishop going to find missionaries in sufficient numbers for the work, and means to support them if they are found? There is great poverty among many of the Catholics of New Mexico, and, on account of the determined Protestant propaganda that is carried on amongst them, without generous assistance from more favored portions of the United States neither the Indians nor the Mexicans can be saved as a people to the Church.

### INSURANCE.

Attention is called to the fact that the insurance policies on the following schools of the Bureau have expired, to wit: Holy Family Mission, Blackfeet Agency, Montana; St. Boniface Industrial, Banning, California; St. Xavier Mission, Crow Agency, Montana; Immaculate Conception Mission, Crow Creek Agency, South Dakota; St. Louis Boarding and St. John's Boarding, Osage Agency, Oklahoma; St. Anne's Mission, Fort Berthold Agency, North Dakota; St. George's Mission, Blanchet, Washington; St. Mary's Boarding, Odanah, Wisconsin; St. Francis Mission,

Rosebud Agency, South Dakota; St. Stephen's Mission, Shoshone Agency, Wyoming; St. Andrew's Mission, Umatilla Agency, Oregon; St. Benedict's Orphan, White Earth Agency, Minnesota, and that the renewal of these policies for five years (the term for which all policies on the schools are taken out) will necessitate an outlay of \$8,427.50.

### PHYSICIAN UMATILLA RESERVATION.

Rev. Thomas M. Neate, S. J., Superintendent St. Andrew's Mission School, Umatilla Reservation, Oregon, having complained that the Agency Physician refused to render medical treatment to the pupils of the Mission School unless paid for his services, on the plea that he was not obliged to visit that school, but only to attend the Government school pupils, the Bureau brought the matter to the attention of the Commissioner of Indian Affairs, with the suggestion that, inasmuch as, under the Regulations of the Indian Office, *all* Indians living on a reservation are entitled to medical aid free of charge, the physician's refusal to give his services to the Mission School pupils, except upon the payment of a fee, was unwarranted, and with the request that the physician in question be instructed not to discriminate against these children simply because they happened to be in attendance at a school other than a Government school.

The Commissioner very promptly and kindly complied with this request by instructing the Superintendent in charge of the Umatilla Agency to require the physician of that Agency to render the necessary medical treatment to the pupils of St. Andrew's Mission School.

## TRIBAL FUNDS CONTRACTS.

As Congress during its last session declined to interfere in the policy inaugurated by the President of using Indian tribal funds for the support and education of children in Mission Schools, the Bureau in due season made formal application for the renewal of the contracts for the Catholic Mission Schools among the Osages, Menominees, Sioux, Northern Cheyennes and Quapaws.

The Indian Office delayed granting the contracts, and once more referred the whole matter to the Attorney General for an opinion, but as no decision was rendered by that official the matter of the contracts remained in abeyance. Believing, however, that the contracts would be granted, the schools were all opened with their full quota of contract pupils, and in the course of time the great expense necessitated by carrying so many children became a matter of great concern and hardship to the Bureau. Cardinal Gibbons and others appealed to the President for early action, but as even then no decisive steps were taken, the Most Reverend Incorporators and the Director of the Bureau addressed the President a memorial setting out the state of the schools and petitioning for a renewal of the contracts. On account of questions raised by the Commissioner of Indian Affairs, the various tribal funds were carefully scrutinized, and the conclusion was reached that while there can be no question whatever as to the legality of the use of Indian trust funds for the education of Indian children in Mission Schools, there is a doubt as to the right to use for such purpose certain funds known as treaty or tribal funds, appropriated annually by Congress in pursuance of treaty stipulations; it was decided, however, in view of the fact that the schools had opened in good faith and



carried a large number of pupils for more than six months, to give the schools the benefit of the doubt and grant them contracts for the present fiscal year, payable out of both the trust and treaty funds.

The Commissioner of Indian Affairs required that the various tribes or members of tribes in question should again express their desire to have their moneys used for the education of their children in Mission Schools.

The Osages, through their business committee, promptly replied in the affirmative to the Commissioner's question, and later the Quapaws gave an affirmative answer, through the officers of their council.

Petitions were circulated among the other tribes, and, if exception be made of the Menominees, who have been somewhat slow in signing, a greater number by far have signed the petitions in favor of the contracts this year than last year. It will be remembered that last year our missionaries were accused of all manner of fraud, of bribery, misrepresentation, etc., in the matter of inducing Indians to sign the petitions then presented to them. This year the Commissioner himself supervised the signing of the petitions through his agents, and by rigorous regulations rendered even the suspicion of fraud and misrepresentation impossible. His action in this regard has vindicated our missionaries and placed their calumniators in a very unenviable light. The Episcopalians of the Rosebud and Pine Ridge Agencies have stirred up bitter strife among the Indians, circulating counter petitions, resorting to misrepresentation of the question, appealing to the worst passions and making use of caricature and ridicule of the venerable Jesuit missionaries.

At the present moment the Osage, Quapaw and Menominee contracts, providing for the same number of pupils and the same compensation allowed by last year's

contracts, have been granted, and it is expected that in a short time contracts will be received for the three schools among the Sioux of the Rosebud, Pine Ridge and Crow Creek Agencies and the school among the Northern Cheyennes. I have reason to believe that while the amount of compensation to be allowed under these contracts for the Rosebud and Pine Ridge schools will be the same as that for last year, there will be some reduction in the amount allowed for the Crow Creek and Northern Cheyenne schools. How great this reduction will be it is impossible at this time to estimate with any degree of accuracy.

If Congress does not declare that the disputed funds (i. e. funds appropriated in pursuance of treaty stipulations) can be used for education in Mission Schools, or if the Attorney General does not interpret existing law as permitting such use, in view of the fact that the Osages and Menominees are the only tribes having trust funds of any considerable amount available for education, we can not expect to receive next year any contracts except for the Osage and Menominee Schools. And should we lose the contracts for the Sioux Schools, under present financial conditions, it may be necessary for those magnificent institutions to be closed, unless some unforeseen succor comes to them. I venture to predict, however, that if this lamentable thing comes to pass, a cry will go up from the Atlantic to the Pacific that will everywhere bring the blush of shame to Catholic cheeks.

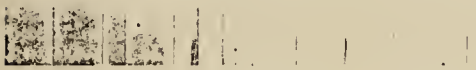
Representative Stephens, of Texas, renewed his effort of last year to secure legislation prohibiting the use of Indian trust funds for education in Mission Schools by the introduction in the House at this session of a Bill which provides:



That in the administration and disbursement of funds held in trust for the Indian tribes by the United States that part of the Act of June seventh, eighteen hundred and ninety-seven (Thirtieth Statutes, page seventy-nine), which provides "and it is hereby declared to be the settled policy of the Government to hereafter make no appropriation whatever for education in any sectarian school," shall apply to any trust fund or interest thereon held by this Government for the benefit of any Indian tribes by the United States, and no such trust funds shall be appropriated or used for purposes of education in any sectarian or denominational school so long as such trust fund belongs to any Indian tribe.

His effort, however, most signally failed, as the House Indian Committee effectually disposed of the Bill, for this Congress at least, by deciding to lay it upon the table.

So far this session no measure similar in character to the Stephens Bill has been introduced in the Senate, and there is no likelihood that there will be. It may, therefore, I think, be safely assumed that the funds in question will be available next year for the education of Indian children in our mission schools.



## RESTORATION OF THE RATIONS.

As was stated in my last report, Congress last year failed to make provision for the restoration of the rations and clothing which up to 1900 it had been the practice to furnish to the Mission Schools located on "ration agencies" on account of their pupils who would have been entitled to the same had they been living at home.

At this session, however, with a view to remedy this injustice, the House placed upon the Indian Appropriation Act for the fiscal year 1907, the following item:

That no part of the moneys herein appropriated for fulfilling treaty stipulations shall be available or expended unless expended without regard to the attendance of any beneficiary at any school other than a Government school.

As there was some doubt as to whether this provision was sufficiently clear, and as it was deemed desirable that there should be no room for question as to the intent of Congress in the matter, the Senate, upon the recommendation of the Committee on Indian Affairs, has substituted for the House item the following amendment:

Mission schools on an Indian reservation may, under rules and regulations prescribed by the Commissioner of Indian Affairs, receive for such Indians duly enrolled therein the rations of food and clothing to which said children would be entitled under treaty stipulations if such children were living with their parents.

The acceptance of this amendment by the House—which is confidently expected—will insure the complete restoration of the rations and clothing (representing, it is estimated, a money value of \$25,000 a year) to the children attending our Indian Mission Schools.

### THE PRESERVATION SOCIETY.

The receipts of the Society for the Preservation of the Faith among Indian Children for the year 1905 amount to \$14,957.21, and may be specified as follows:

From the Diocese of Cleveland.....	\$2,346.78
From the Special Appeal of the Bureau for 1905 (including a donation of \$237.53 from the Ludwig-Missions-Verein of Munich, Bavaria) . . . . .	2,163.13
From The Marquette League of New York City . . . . .	1,091.00
From the membership fees of the Preserva- tion Society . . . . .	9,356.30
Total . . . . .	<hr/> \$14,957.21

It should be noted that the New York Marquette League has given, in addition to the above mentioned sum, \$1,000.00 for the erection of a chapel among the Moqui Indians, Arizona Territory. The League, under the impression that this sum was required for immediate use, forwarded it to the Bishop of Tucson direct, and hence this donation does not appear upon the books of the Preservation Society.

The receipts of the Preservation Society for 1904 amounted to \$22,708.75, while those for 1905 are only \$14,957.21, a falling off in one year of \$7,751.54. If, however, we take into consideration a donation of \$4,000.00 made in behalf of the schools by the Association of the Holy Childhood, it will be seen that the actual decrease for 1905 is \$3,751.54. It has been customary for the donation from the Association of the Holy Childhood to be forwarded to the Director of the Bureau so that it might be noted on the books of the Preservation Society. As to this particular contribution, however, a different method was pursued, and hence, while it will be used for the schools, it is not accounted among the assets of the Preservation Society.

But the actual falling off of \$3,751.54 in the returns of the Society is sufficient to cause alarm. If this rate of decrease continues it is very easy to foresee the outcome in the near future of the Preservation Society and the Catholic Indian Schools. What is to be done? The attention of the public has again and again been called to the needs of the Indian Missions and to the Preservation Society, and the Catholic Indian Bureau has constantly employed an able, eloquent and zealous priest to devote his time to the promoting of the Society by lecturing and otherwise. But with all this the results are anything but encouraging. In the Diocese of Cleveland the



Bishop has established the Society in the various parishes, with the result that a very considerable amount is annually realized for the Missions, and the Bishop, far from experiencing any inconvenience from the system he has inaugurated, is enthusiastic over it. This system is not feasible for every diocese, but if it were it would no doubt solve the problem of providing support for the Catholic Indian Schools. As it is, there seems to be no escape from a retrenchment of our Indian work next year, either by closing some of the schools or by cutting down in all of them their already limited attendance. Poor Indians! poor remnant of an afflicted people! It seems that they not only have lost their temporal inheritance, but that they must also lose their spiritual inheritance! Because some of them were permitted to pay for the education of their children in Catholic Schools out of their tribal moneys, the whole country was in a state of excitement and alarm. There will be no excitement or alarm when all of the Indian children are turned out of Catholic Schools. But if the white Catholics of this country permit such a lamentable thing as this to take place, what assurance can they have that the day will not come when their own children shall meet the same fate, "For with what judgment you judge, you shall be judged; and with what measure you mete, it shall be measured to you again."

The Rev. Charles Warren Currier, who, on the resignation of Rev. H. G. Ganss, was appointed to continue the work begun by him of promoting the Preservation Society, has devoted his time, energies and splendid talents to the Society in the Archdioceses of Baltimore and Philadelphia and the Dioceses of Wilmington, Newark and Springfield.

Father Currier reports that, as a result of his labors so far, he has secured 1,201 Promoters for the Society, of which number 188 are in Baltimore, Md.; 22 in Pikesville, Md.; 350 in Washington, D. C.; 48 in Paterson, N. J.; 11 in Fort Lee, N. J.; 27 in Philadelphia, Pa.; 2 in Ridgely, Md.; 17 in Ocean City, Md. (Summer school); 14 in Saratoga, N. Y. (Dominican Convent); 49 in Springfield, Mass.; 145 in Fitchburg, Mass.; 11 in Pittsfield, Mass., and 317 in Worcester, Mass.

There is every reason to believe that in a short time the work that Father Currier is doing will bear abundant fruit.

#### AUDITOR'S CERTIFICATE.

Washington, D. C., Jan. 8, 1906.

Rev. William H. Ketcham,

Director Bureau of Catholic Indian Missions,  
Washington, D. C.

Dear Reverend Father:

At your request and with the approval of His Eminence, Cardinal Gibbons, I have examined your account as President of the Society for the Preservation of the Faith among Indian Children for the year ending December 31, 1905, and in such examination I have gone carefully over the receipts and expenditures and the vouchers on file for the disbursements made during that period, and find the same correct.

I have also examined vouchers on file in your office showing proper disbursements of funds donated for special purposes, and also funds disbursed for the Masses promised the members of the Society.

I have found your system of keeping your accounts very simple and accurate.

Yours very truly,

CHAS. W. DARR,  
Auditor.

## THE MARQUETTE LEAGUE.

The Marquette League of New York City since my last report has contributed financial aid to the Indian Missions as follows:

For the general school fund (from Brooklyn Branch).....	\$ 150.00
For Chapel for the Mission among the Moquis of Arizona, donated by a gentleman who does not wish his name known, sent direct by the League to Bishop Granjon....	1,000.00
For Chapel, donated by Mr. Henry Heide, of New York City, to be called St. Andrews, in memory of his son Andrew, not yet expended .....	1,000.00
For Mass stipends, sent to Indian Missionaries.....	50.00
Total . . . . .	<hr/> \$2,200.00

The League of New York City is in every way a model missionary organization. A branch has been established in Brooklyn, N. Y., and through the efforts of Father Currier, similar organizations have been established in Washington, Baltimore, Philadelphia, and Worcester, Massachusetts.

## THE ASSOCIATION OF THE HOLY CHILDHOOD.

It is proper that special acknowledgment should be made of a generous donation of \$4,000 for the Indian Schools this year by the Association of the Holy Childhood. Father Willms, the Director of this Association, has for several years given proof of his regard for the work of our schools by prevailing upon the Holy Childhood to make annual grants for Indian educational work.

## A RECOMMENDATION.

As a good portion of the annual collection for Indians and Negroes goes to the Society for the Propagation of the Faith, once more I beg to call the attention of the



Most Reverend Incorporators of the Bureau to the fact that it would seem to be a very reasonable request on their part to ask that, in our extreme need, the Society for the Propagation of the Faith grant an annual allocation to the Bureau for the maintenance of the Indian Mission Schools.

## RELIGIOUS INSTRUCTION OF CATHOLIC PUPILS IN GOVERNMENT SCHOOLS.

The importance and necessity of providing religious instruction for Catholic pupils in Government schools becomes more and more apparent. The number of Catholic pupils in Government schools is very much greater than has been generally supposed; moreover, many pupils of Catholic institutions, particularly boys, spend a number of years in those schools. The non-reservation boarding schools secure pupils from every possible source, and hence any influence that we can bring to bear upon these educational centers will later on be felt on every Indian reservation.

The work is most difficult and disagreeable, as the priest and children must be in constant conflict with many petty officials who are mean spirited and bigoted, and yet nowhere is careful attention to children more necessary than in Government institutions. While, it must be confessed, we on our part can make only a poor showing so far as providing facilities for the religious instruction of the children is concerned, still we have gained one great victory during the year.

Rev. Father Ganss reports that conditions at Carlisle are not so satisfactory as formerly, and Father Sevens, who attends the Chilocco School, takes a very gloomy view of the situation in that school, which of all Government institutions is the best so far as the disposition of the Super-

intendent is concerned. What is needed for Chilocco is a priest who can give his whole time to the children—Mass and Sunday School every Sunday, instruction during the week, etc., etc. Attention has repeatedly been called to this fact, support for such a chaplain has been promised and a place of residence secured for him, yet there seems to be no prospect of obtaining the desired chaplain. The Bishop of Oklahoma has not priests enough to justify him in sparing one for this position, and our efforts to secure in the East a priest adapted to the work have been unavailing. No doubt if the Prelates of the Bureau take the matter in hand, the long-looked for priest will soon be found.

In speaking of a victory during the past year, I refer to Haskell Institute, near Lawrence, Kansas. For more than twenty years the children of this school have been deprived of Catholic instruction and advantages, or have at times been given very inadequate attention. It is appalling to think of the souls that must have been lost to the Church and to God during those long years! Would that this were the only instance of this kind, but alas! there are many others! When we made complaint to the Indian Office, the Commissioner said: "When the Church is prepared to do *her* duty, to supply a priest who will look after the children regularly and becomingly, I shall see that he has full liberty to care for them."

It took time for the Church to provide a priest with the necessary qualifications for such a work, but Bishop Lillis succeeded eventually in his effort to do so. Father George J. Eckart was placed in Lawrence, and at once set about making amicable arrangements with the Superintendent of Haskell Institute. Three hundred and forty-one Catholics were found in Haskell Institute.

Father Eckart says Mass *at the school every Sunday*, and every Sunday *takes fourteen teachers with him* and conducts a creditable Sunday School. Besides this he gives instructions on week days as permitted by the regulations. It is easy to see the great good that will result from this system—a good that later on will be felt on almost every Indian reservation in the United States! Father Eckart will have his difficulties and disappointments; he will also have his consolations and rewards.

I am convinced that the way to aid Catholic children in Government schools most effectively is *to take religion to them*, to penetrate into the school home.

It can not be expected that poor, ignorant children, hampered and discouraged by rigid regulations and the anti-Catholic temper of their teachers and the school officials, can, as a rule, go long distances to church and instruction with any degree of regularity. From the system too often followed, it would seem that miracles are expected of these unfortunate children.

I am under the impression that the work of Catholic instruction is progressing favorably in the schools at Riverside, California, and Salem, Oregon, and in other places where priests are interesting themselves in this important and necessary work.

If the Bureau can only improve its financial condition, I am determined to procure adequate instruction for Catholic children in all Government schools.

The Superintendent of the school at Albuquerque, New Mexico, has manifested a very unfriendly disposition toward the Catholic pupils, and, departing from the favorable policy of his predecessors, has steadfastly refused the ordinary religious privileges to them. Father Mandalari, S. J., the zealous priest who tries to care for these pupils, and the leading Catholic citizens of



Albuquerque have appealed to the Commissioner of Indian affairs to remedy this injustice, and no doubt their appeal will be accorded favorable and satisfactory consideration by the Commissioner.

### CONCLUSION.

At a meeting of the Incorporators of the Bureau of Catholic Indian Missions, on October 10, 1905, the following resolution was adopted:

"WHEREAS, It does not appear that the expense of maintaining the Indian Schools can be met at the present time or in the future; therefore,

*"Be it Resolved,* That the Reverend Director of the Bureau be, and he is hereby authorized and instructed to confer with the Right Reverend Bishops having Indians in their dioceses, with a view to decide upon a plan, satisfactory to all concerned, whereby the Indian Missions may be supported—in fact, if possible, cared for better than they are now—while at the same time the cost of maintaining them may be curtailed."

It will take me some time to accomplish the work mapped out for me in this resolution, but I am making an effort to secure the views of the Bishops directly concerned in Indian work, and hope by the meeting of the Incorporators of the Bureau in the autumn to be able to submit a plan that will be acceptable to all, although I must confess I am at a loss to see how the cost of maintaining the Indian Missions can be reduced. I indulge the hope, however, that means can be devised to raise the funds that will be required to maintain and extend our Indian work.

Respectfully submitted.

WM. H. KETCHAM,  
Director.



